HARAMBEE FLAME!

VOL. XII No. 7 JULY '91

In This Issue:

EDITORIAL: Making The Neighborhoods Safe; GUEST EDITORIAL: Coming Together For Our Youth; FROM OTHER SOURCES: Geronimo Pratt Case, Alternative Afri-centric School To Expand, So. Africa's Nuclear Capability, Human Rights Abuses In U.S., Southern Workers, Haitians Face Hostilities In Dominican Republic, Historian Honored; Etc.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman) - Bill "Black Gold" Billups
Eso/Alakoso Asha(Sgt.-at-Arms) - Donald Reed
Olotu Eko(Educ. Chrmn.) - Mondo
Akowe(Secretary) - Willie Tucker
Eleto(Admin. Chrmn.) - Sylvester Jones
Akapo(Treasurer) - Hasan Muhammad
Akewi(Librarian) - Rodney Freeman

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Afrikans are beautiful in our own right, rather than at the expense of any other ethnic group. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural exchange is germane to human growth.

EDITORIAL

If you're living in the housing projects, or elsewhere, and the sound of guns being fired closeby is a sound that you've learned to expect--not once in awhile, but damned near every evening; you get upset, frustrated. When you can't feel safe in what you think of as your own neighborhood, and the people you don't feel safe from look like you, you begin looking upon your own people as the enemy. You want somebody to do something about this "criminal element." When someone close to you, maybe someone in your own family is gunned down by one of these "thugs," you want someone to do big time, maybe be murdered/executed by the State. Who can blame you for wanting vengeance.

But how easy you forget that the same people you would call upon to deal with this "criminal element" are the ones who murdered Richard Kellin and Kevin Watson; are the same ones who can subject you to verbal and physical abuse and then charge you with "resisting arrest"; the same ones who can break into your home and destroy your property, claiming to be looking for drugs, and then leave, with a shrug of their shoulders: "Sorry. Wrong house."

You have a right to expect to feel safe in your own neighborhood, a right not to have to live in fear of young people calling themselves "crips" or "bloods" or whatever and having no respect for their own lives or yours, a right not to hear the sounds of bullets flying by or through your windows. You have these rights but can't exercise them because things have broken down. You don't care about Bush's New World Order. You'd be satisfied with just a little order in your community.

Of course there are "your" spokespersons and leadders. They seem full of solutions for the disorder: more police, stiffer sentences; or, more jobs and more recreation; or, more quality time with your children, more love. But while these "solutions are being talked about, you're still seeing blood on the sidewalks, still hearing the wailing

of the ambulances, still attending the funerals. And, at the same time, your own children are being packed into the jail and prison cells like so many captives stuffed into the hulls of slave ships. But you don't feel any safer; any more comfortable about your surroundings; any less distrustful of neighbors, especially if they're teenaged.

You hear people talking about proposed remedies but don't see many or any proposals taking shape in reality. You wonder what the hell you - your community - are supposed to do in the meantime, what anybody's going to do in the meantime. It's about the specter of the nigger--this thing that is in your mind, in the minds of your young people. It's this specter that the schools, churches, t.v., and other racist institutions have made a part of you and your children. It is this specter that causes you to disrespect yourself and those who look like you; that causes you to think you have no value aside from that given to you by the clothes you wear but can't afford, the car you drive but can't afford, the toys you buy for your children but can't afford; that causes you to spend money you can't afford to have your hair "fixed"(as if something were wrong with it); that causes you to depend on the "goodwill" of the Caucasian Establishment for everything you need and everything you think you need.

What is to be done in the meantime? These young people who are calling themselves "crips" and "bloods" and other things that can fight over turf that aint theirs must be made to understand that the manhood they believe they're achieving and exhibiting is nothing but boyhood--agencyhood for a racist agenda in which Africans are the trigger-boys for those who wear hoods in their hearts if not on their heads.

-Editor

GUEST EDITORIAL

Greetings, Sisters and Brothers. The month of June passed with the Harambee Afrikan Cultural Organization holding its annual awards banquet. The theme of the event was "To the Grassroots." In essence, its purpose was to remind us, to refresh our memory, of who we are in conjunction with what our future may hold. It is the purpose of this message to explore the paths we, "the grassroots," will need to follow if we are to secure a future for ourselves and those who will follow us.

The Harambee Afrikan Cultural Organization provides us with tools by which we can explore our past as well as decide our future. It gives us an avenue by which we may take time to closely examine our status, with regard to economics, education, occupation, etc. When we make such an examination, we can see that there is a lot of work to be done. And, yes! The road we are on is long and tough. But this road can be smoothed out by abundance of traffic, so long as we are the travelers.

We must first realize that the tracks we leave behind will be those that our youth will surely follow. We must, then, be very cognizant of the direction we move in. If it is the proper one, then we can greatly diminish the chances of our youth becoming part of the violent gang scenes, drugs, and criminal activities they have been so exposed to.

Our youth are drawn to these activities because they are in search of leaders, of persons to look up to, of persons in whose footsteps they can follow; also, because of the publicity surrounding these activities and those who engage in them. We need to expose our youth to and influence them by positive examples. We must get back to nurturing and grooming them. We need to get back "to the grassroots," where we, as parents, plan doing things with our children, other members of our families, and the community. We must return to

the concept of communalism. The parents in our communities should meet collectively, on a weekly basis, bi-weekly, however often is necessary; and schedule get-togethers at which their children's efforts, in various areas, are recognized. This will show our youth that we care greatly about them and their achievements. This will, in turn, build their morale, self-esteem, and confidence and assist them in focusing on positive activities, as opposed to negative.

I strongly feel that, through the means of communalism, we will be taking the necessary steps toward getting "to the grassroots."

The education of our children is a responsibility we must assume, so that they can learn to have respect for their true identity, for themselves, for each other, for all of us. In educating our children, it is important that we take every opportunity to bring to them a recollection of our past because too many of us have truly forgotten where we, in fact, came from and how we came about being in this so-called "great nation." Many of us have forgotten how our ancestors suffered enormously in the struggle to make it possible for us, as Afrikan people, to sustain throughout this lifetime and to reach a point where we can attain prominent status and positions--doctors, lawyers, chemists, engineers, entrepreneurs, politicians, and, if so desired, the Presidency. Our offspring must be made to understand that their choices are not limited to the field of entertainment.

We have to take charge and become integral in our roles for surmounting this immense adversity that has infected our communities. But in order for us to do so, we must come to the realization that we have neglected to harambee(come together). And because we have neglected to exercise the ability to come together, we perpetuate the decline in the ability itself and endanger a future of security and stability for our children, our child-

(Cont. on p. 14)

EDITORIAL POLICY

The HARAMBEE FLAME, the monthly publication of the Harambee Afrikan Cultural Organization (parent chapter of the Harambee Afrikan Cultural Organization, Inc.), is a pan-Africanist newsletter. The FLAME's priority, with respect to news and views, is African people, events and developments which affect us and are, or should be, of concern to us. The FLAME does not recognize any distinctions between African people based solely on place of birth. References in the FLAME to Africans are made on the basis of our common ancestry. An exception to this is the reprinting of articles, or excerpts thereof, from other publications, in which cases we do not alter "black" or other terms designating African people. This is our practice because we do not wish to diminish the integrity and authenticity of the articles we excerpt from.

Articles contained in the FLAME do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization unless they are accompanied by a statement identifying the views as those of the organization. Generally speaking, all unsigned articles are by the editor, Wopashitwe Mondo Eyen we Langa (p.k.a. D. Rice).

We encourage you to submit articles to the FLAME. Please enclose with your submission a stamped, self-addressed envelope. Articles should not exceed 1200 words, though longer pieces will not be automatically rejected. Short stories are subject to the same restriction with respect to length. We also welcome poetry and graphics. We are looking for poems which address African folks' lives, the conditions we face, and our struggles to rise above those things which hinder us. Submitted poems should not sacrifice power and beauty for the sake of uniform rhythm and/or rhyme. Send submissions to the editor c/o HARAMBEE FLAME; P.O. Box 2500; Lincoln, NE: 68502-0500.

FROM OTHER SOURCES

New Evidence In Geronimo Pratt Case

..."Citing new evidence of Pratt's innocence, a habeas corpus petition was filed for a new trial in California state court, and in the Ninth Circuit federal court an amended coplaint was filed to stop ongoing persecution of Pratt by prison officials.

"Pratt has maintained that his 1968 murder conviction was the result of a frame-up by the FBI and its notorious Counterintelligence Program(COINTELPRO)...

"A key piece of new evidence is a statement by former Panther Tyrone Hutchinson, who told LA police that he heard two associates of Butler admit that they committed the Santa Monica murder for which Pratt was convicted. Hutchinson was threatened and told to keep his mouth shut in 1970. The prosecution illegally suppressed this information...

"Finally, several Panthers, including David Hilliard and former BPP national chairman Bobby Seale, have come forward to testify that Pratt was with them at the party headquarters in Oakland for meetings on Dec. 18 and 19, 1968. These former members point to poisonous antagonisms between the opposing wings of the party, fomented by COINTELPRO 'dirty tricks' as the reason they have been silent about Pratt's case for so long..."

-from "New Evidence Suggests Geronimo Pratt Is Innocent And Was Framed By FBI," page 5, July 6 N.Y. AMSTERDAM NEWS.

Alternative Afri-centric School To Expand

"The Al-Karim School, an alternative Afri-centric school in Brooklyn, recently announced plans for a major expansion of its facilities to include more

students in the program.

"The school was founded in 1972 by Mrs. Ora Abdur-Razzaq, who opted to teach her children at home at the time...

"Enrollment has grown from 18 students in 1972 to 125, servicing students from pre-kindergarten to the eighth grade levels. The expansion plan will include the addition of grades nine through 12 and the inclusion of teacher-training in the curriculum...

-from "Alternative B'klyn School Announces Expansion Plans," page 5, July 6 N.Y. AMSTERDAM NEWS.

Human Rights Abuses In U.S. Noted

"The majority of prisoners are unemployed or underemployed when they are arrested. One study found that 71% of those incarcerated earned less than $10,000 a year. Most are illiterate. Not surprisingly, two-thirds of all prisoners are serving time for property(i.e., economic) crime. And, while only 26% of wealthy defendants serve prison time, 53% of poor defendants are incarcerated...

"Nearly 50% of prison inmates are people of color, and 43% alone are African-American males. The exact same proportions are true for death row. Approximately 1 in every 9 African-American males is under some kind of correctional control on any given day...The combination of a white victim and an African-American defendant is much more likely to lead to the death penalty than any other racial combination. Since 1976, no state execution has resulted from a case where the victim was black and the defendant was white.

"It is estimated that there are over 150 'political prisoners' currently being held in U.S. prisons and jails. Although the U.S. government den-

ies the existence of any political prisoner in the U.S. system, there is significant documentation of political bias in sentencing and of government targeting of legitimate, progressive organizations and individuals with the intent to criminalize their actions and political movements. Further, there are prisoners currently within the system who clearly receive discriminatory treatment based on their political perspectives and efforts to educate and organize fellow prisoners for humane treatment, services, etc..."

-from "Human Rights In The U.S. Criminal Justice System," pages 7 and 8, June PRISONERS' LEGAL NEWS.

African workers In South Seek Better Conditions

"Work conditions for Black Southern workers are shockingly similar to the poor and inhumane treatment faced by South African workers, reports a group fighting to unite laborers...

"Ashaki Binta, director of Black Workers for Justice(BWJ)...said many workers from North and South Carolina, Texas, Virginia and Georgia work under dire conditions with companies that pay low wages, offer no health benefits and ignore safety regulations.

"Eighteen BWJ workers are currently touring several Northern cities...to gain support from unions and progressive organizations...

"BWJ notes that 111 companies have moved to the South from New York State since 1980. Binta said the companies move to the 'right-to-work' states where they can exploit unorganizes laborers...

"BWJ workers say the most common abuses by companies are:

-Refusal to comply with state safety regulations except when inspectors come to a site.

Employees work unprotected with toxic chemicals and dangerous machinery.
-Workers are often maimed by machinery or suffer work related illnesses like asthma.
-Factory employers don't post an annual report of injuries as required by law or they falsify injury reports so insurance rates won't skyrocket and prompt an investigation by state or federal officials.
-Rural factories often leech or bury toxic waste in surrounding communities.
-The average wage is $4.50 per hour and workers travel 30 to 40 miles to work each day.
-Employers use race-baiting and other propaganda to separate and discourage workers from organizing a union..."

-from "Southern Workers Move To Organize Unions," page 6, July 13 N.Y. AMSTERDAM NEWS.

Haitians Face Hostilities In Dominican Republic

..."The most dreadfully oppressed workers in the Dominican Republic are the Haitian slave laborers who toil in the cane fields...

"In order to divert the growing popular anger against his austerity program, the Dominican chief(President Joaquin Balaguer) launched a campaign of expulsion of Haitian workers.

"In the last three weeks, 500 people have been expelled according to the government, but in reality the number is much higher and the expulsions continue daily. Balaguer sent the army into the *bateys*(living quarters in the cane fields) and urban Haitian neighborhoods dragging out blacks(including many born in the Dominican Republic) and throwing them out of the country...

"In fact, the Haitians are brought to the cane fields by the state, in a system set up under the U.S. military occupation of 1916-25 when

American trusts greatly extended sugar cane production by driving masses of peasants off the land. When Dominican peasants revolted in 1918 against the system of obligatory work for the landlords, U.S. marines used aircraft and modern weapons to mow them down by the thousands. In the '50s, Trujillo began the practice of yearly contracts with the Haitian regime of Duvalier, who used his Tonton Macoute thugs to round up workers in return for millions of dollars...

"Since the fall of the Duvalier dictatorship five years ago, the Dominican government has obtained Haitian slave labor through the use of *buscones* (recruiters) who are paid for each person they bring to the border--through false promises or outright kidnapping--and turn over to the Dominican military. On the plantations...They are forced to cut cane for 12 hours a day--otherwise they can be severely beaten. Those who escape are usually caught by the army patrols which regularly stop buses and trucks, and demand that all dark-skinned passengers produce identification papers..."

-from "Dominican Workers Strike Against IMF," page 2, July 19 WORKERS VANGUARD(N.Y., N.Y.)

No Tough Talk From Bush On So. Africa's Nuclear Capability

"...Even as the White House and the media threatened Iraq and were painting North Korea and Cuba as the next nuclear-equipped demons, Bush warmly endorsed the lifting of economic sanctions against South Africa's outlaw regime...

"South Africa--which in mid-July finally agreed to sign the non-proliferation pact--admitted nearly 20 years ago to maintaining a high-level uranium enrichment program. Washington originally supplied Pretoria with 230 pounds of enriched uranium

for its U.S.-made Safari-I nuclear reactor, which operates on weapons-grade uranium...

"South Africa revealed in November 1975 that it was embarking on a program to build a mammoth facility to enrich uranium. It was to have a capacity of producing 5,000 tons of enriched uranium per year and cost $4.5 billion annually. The government also operates the mammoth 1,844-megawatt Koeberg I and II nuclear power plants. These plants are large enough to yield, in principle, roughly 500 pounds of plutonium per year...

"The clearest evidence of Pretoria's nuclear weapons program is the possible detonation of two nukes off its coast. On Aug. 8, 1977, Soviet satellites detected a large nuclear facility being built near Namibia in the Kalahari Desert. The U.S. Vela satellite, which was specifically designed to detect the characteristic double flash of a nuclear explosion, identified the tell-tale mark off the South African coast near Prince Edward Island Sept. 2, 1979.

"New Zealand's Institute of Nuclear Science reported Nov. 13, 1979, that it had picked up signs of three radioactive fission products, most likely from an atomic bomb. Soon afterwards the Arecibo Ionospheric Observatory in Puerto Rico revealed corroborating evidence. It announced highly unusual waves consistent with an atomic detonation, moving south to north in the earth's ionosphere. The Vela satellite picked up a second flash in December 1980 off the South African coast.

"In the ensuing political fallout the White House denied the explosions...the White House tried to blame the double flash on a meteorite burning up in the atmosphere..."

-from "Pentagon, Not Iraq, Is Real Nuclear Demon," page 15, July 31 THE GUARDIAN

Historian Clark Receives Honor From Motherland

"...Dr. John Henri Clark, a noted historian and former professor of Hunter College, was enthroned as *Ga-mantche*, or tribal chief, of the *Ga* tribal area in Jamestown in Accra, Ghana, three years ago.

"Dr. Clark received this singular honor because he once lived in the *Ga* tribal area and cultivated himself as a *Ga*, said Edith Aryee, a member of the Ga community in New York and secretary of the *Abladei*, a division of the *Ga* tribe. But more importantly, she said, Dr. Clark is well abreast of the history of Ghana and its people.

"The celebration of Dr. Clark's enstoolment... takes place once a year...

"Along with the title of *Ga-mantche*, Dr. Clark is given the state sword from Ghana, and a linguist, who is given a staff...

"He is the author of *The Lives of Great African Chiefs* and *History and Culture of Africa*. He has edited such books as *Malcolm X: The Man and His Time* and *Harlem: Voices From the Soul of Black America*.

"Dr. Clark is known for his Afro-centric views and civil and human rights struggles throughout the world."

-from "Ghanaian Tribe To Honor Its Chief," page 14, July 27 N.Y. AMSTERDAM NEWS

Subscribe to the HARAMBEE FLAME

$7 per 12 issues/one year

GOOD JOB, BOY!
GANG...
YAH SUH, BOSS.

ren's children, and for generations to come.

The time is long overdue for us to free ourselves from that individualistic mentality and to incorporate into our collective life a concern for our people as one big family. The means of rebuilding our communities are within reach. So many of our Sisters and Brothers have gone through elite and prestigious universities and obtained knowledge that we require. We need to focus on constructing avenues by which these Sisters and Brothers may employ their knowledge and skills within and for the benefit of our Afrikan communities throughout this nation.

We, as Afrikan people, need to advertize, advocate, and apply the concept of the Nguzo Saba(the Seven Principles). By employing the spirit of the Nguzo Saba, we can attain our goal of restoring our people to their traditional greatness, which is our purpose(nia). Faith(imani) gives us the strength and a spirit of self-determination(kujichagulia) gives us the will.

We request that each of you join in, combine your minds with ours, share with us your resources, contribute whatever you can contribute to our struggle. It is imperative that we stop procrastinating and begin at this very moment. Too much time has already been wasted. The lives of our children, elders, and our people in general depend on immeciate action.

The time for resurrection is now. The process of resurrection begins when we initiate the effort by becoming involved. Our future can be as prosperous as we make it. Why wait?

In the spirit of the Nguzo Saba,

Harambee.

-Billy Billups/Alaga

BACK IN TIME

With the passage of the fugitive slave law(1850), a large number of "free men of color" became convinced that they had no future in America...

Martin Delany...became the head of a committee which was designed to explore the possibilities of our people returning home. As a result of their travels and meetings in Africa, the Niger Valley Exploring Committee reached a number of important treaties with African chiefs...The following are some of the treaties reached between the Niger Valley Exploring Committee and various African chiefs:

This treaty made between His Majesty Okekenu Alake; Somaye Ibashorun; Sokenu Obubana and Atamala, Chiefs and Boluguns of Abeokuta on the first part; and Martin Robinson Delany and Robert Campbell, of the Niger Valley Exploring Party, commissioners from the African race of the United States and the Canadas in America on the second part, covenants:

Article 1. That the kings and chiefs on their part, agree to grant and assign unto the said commissioners on behalf of the African race in America, the right privilege of settling in common with the Egba people on any part of this territory belonging to Abeokuta, not otherwise occupied.

Article 2. That all matters requiring legal investigation among the settlers be left to themselves to be disposed of according to their custom.

Article 3. That the commissioners, on their part, also agree that the settlers shall bring with them as an equivalent for the privileges above accorded intelligence, education, a knowledge of the arts and sciences, agriculture and other mechanical and industrial occupations which they shall put into immediate operation, by improving lands and in other useful locations.

Article 4. That the laws of the Egba people shall be strictly represented by the settlers; and in all matters in which both parties are

concerned, an equal number of commissioners, mutually agreed upon, shall be appointed who shall have power to settle such matters.

As a pledge of our faith, and the sincerity of our hearts, we each of us hereunto affix our hand and seal this twenty seventh day of December...one thousand eight hundred and fifty nine..."

Source: THE POLITICAL LEGACY OF MALCOLM X by Oba T'Shaka, pages 183, 184

ANNOUNCEMENTS

Harambee Afrikan Cultural Organization Meetings

For The Month Of August

Sat., August 10 Tue., August 13
Sat., August 24 Tue., August 27

We encourage our Sisters and Brothers from the African communities of Omaha and Lincoln to participate with us. To have your name placed on the roster, write or call about a week in advance of the meeting which you wish to attend. The telephone no. is 471-3161(Ext. 3380 or 3379) Call between the hours of 1 p.m. and 2:45 p.m. or between 5:30 and 7:30 p.m., Monday through Friday.

Intercommunal Call To Arms Summit In Milwaukee

Alderman Michael McGee and the Black Panther Militia will be holding the Intercommunal Call To Arms Summit in Milwaukee August 22-25 at the Caribbean Inn(2336 West Walnut St.). Among the topics to be discussed are: Black Genocide: 1990 Census vs. 1980, Theology of Religion and Violence, The Black Holocaust, The Role of the Black Media, etc. For more information, contact (414)372-0308.